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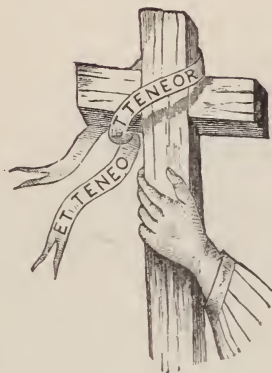
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# Woman's Work for Woman.



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VOL. III.

JANUARY, 1874.

No. 6.

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## Beyond the Seas.

*INDIA.*

MRS. R. G. WILDER.

KOLAPOOR, October 1st, 1873.

WE hope to have taken for you, a photograph of your new house here, by the first artist coming this way. Mr. Wilder also intends to send you a memorandum of the full amount of its cost, which in spite of his utmost care and much work by his own hands (the native carpenters affirm that the work he did in fitting and fastening the roof timbers alone, saved the mission fully 200 rupees or \$100), has overrun the estimate \$500 or more. This, we fear, may prove an unexpected draft on your funds to that extent.

In a former letter I spoke of a plot of ground bordering on

our church in the city, for a building-spot for a girls' school, but we do not feel prepared to move in that matter yet. It may not be best until more young ladies come out to *learn the language* and engage in teaching the girls. We feel that a more pressing emergency arises just now in the matter of a new station, or out-station; we are not yet quite certain which we shall make it. Just in front of our door, twelve miles distant, beyond a broad, fertile, and most beautiful valley, through which winds the five-fold holy Ganges (this river has the same name as the sacred Ganges of Bengal with the numeral *five* prefixed), there rises a lofty hill, about 1000 feet above the surrounding plain. The top of it is crowned by one of the most famous hill forts of the land. It has long been the stronghold of native kings ruling in this part of India. In old Shivagi, the founder of the Murathi Empire, defied and resisted the whole force of Aurungzebe for six long months, until Aurungzebe in despair raised the siege and withdrew his forces to his own capital, Aurungabad. The name of this fort-hill is Panalla. Having been the strongest fortress in this kingdom and often the residence of the native kings and court, and thus the political capital of the kingdom, it became also the central point of the darkest rites of Hinduism.

The natives there still show us two localities where human victims used to be offered. One of them is in the inner fort or citadel. The stone image of the cruel goddess Karle, to whom the old queen used to offer human victims, is still standing there, and the fresh oil and paint the last time I saw her, showed that she still has worshippers. The picture represents her with a necklace of human heads, and human hands hanging from her girdle. She has a knife in one hand and a head in another. Old Queen Jeejibae will be forever notorious for her zeal and activity in offering victims—always of her own sex—to this goddess. It was her custom to send men down in the night to search for victims, thus keeping the poor women of the villages in constant terror. One of the towers of this fort is reputed to have been rendered invincible and imperishable by the burial alive of a young maiden in its foundation. The fact

of such burial is attested by documents, and the force of these cruel superstitions in the minds of the people even now, is sufficiently attested by a case which has recently occurred at Mul Kapoor, twelve miles north of Panalla.



THE GODDESS KARLE.

Two men, one of them a Gosavior priest, just murdered and sacrificed a bright active little boy, twelve years old, the only child of his parents. The little fellow was decoyed from his home by some one who pretended that he would show him something wonderful and give him beautiful flowers. He was then taken within the temple where he was murdered in a most horrible way, by heavy blows upon his head near the temple. His poor little body was then burned before the cruel goddess Karle

(or Kali) with betel nuts, camphor, &c., to induce the stern deity to reveal to them hidden treasures in the neighboring hill. The parents soon missed their child, and making search for him, were told that he had been seen going towards the temple. So they gathered up their offerings and took them to the priest, asking him if he could give them any information concerning their lost boy. This priest had been on a visit to the holy Benares, and was regarded by the villagers as a sacred man of power over evil spirits. As the parents grew more anxious and importunate, the priest at length told them that their child had been turned by his art into a cock! Now, it so happened, that there were a few intelligent men in the village who were not content with such an explanation, and further inquiries resulted in the fact that some of the visitors at the temple had recently been surprised by seeing smoke, and smelling camphor, &c., burning. Further search discovered some bones of a lad and the bangles and ornaments of the lost child. We hope so horrible a deed will never be done again. Our English rulers ordered the priest to be brought to Kolapoor, where he was hung the other morning on a hill not far from the temple, distinctly visible from my window. We could see in the distance the vast multitude of people gathered around the gallows to witness the execution. When our political agent asked the man if he did not expect the hangman's rope for such a ruthless deed, he replied that he thought he was in a native state where British law would not reach him. So this people are coming to feel that British law and Christian civilization must advance even here in these "dark places," so full of the habitations of superstition and cruelty.

I know this is a dark field and a very hard field for mission work, but we who came here twenty years ago, who study the signs of the times, see very many tokens of encouragement. Why is it that in the palace of old Queen Jeejibae, there is now a flourishing girls' school of one hundred pupils—all of the higher castes,—visited and examined by the present queen, herself reading fluently both the Murathi and English? What



means it that all the village chiefs of the Kolapoor kingdom are minors, and are being educated in our highest schools, if not that old barriers are giving way? Why are girls' schools springing up in the villages around, if the morning light is not breaking? Why is this nice, comfortable house so recently built for the faithful workers for Christ? Why is there now a Kolapoor Presbytery where we toiled on so many years alone, if the fulfilment of prophecy is not drawing nearer, and victory is not sure? Why have I taken up my pen this bright morning to ask you, my Christian sisters, to help us to establish a mission station that may be permanent in the large village of our famous old Fort Panalla? Why is it, I say, if not because this dark kingdom of Kolapoor shall yet be the Lord's?

#### PANALLA A MISSION STATION.

We have had our eye upon it ever since we established this mission in 1852. In and around the fort it commands a population of about 3000 idolaters, with numerous and populous villages dotting the hillsides and plains below, as far as the eye can reach. Some of the other considerations in favor of making this the centre of mission labor are :

1st. *It is high*, rendering it a pleasant change for missionaries, especially in the hot season. The king and our British political agent have hot-season residences there, and it may prove best for a missionary to occupy Panalla, making his home there, excepting two or three months of the rainy season.

2d. *It is en route to Ratnigiri*, where we have already established a station under Mr. and Mrs. Barker.

3d. *The owner of a good house there finds himself obliged by pecuniary stress just now to offer it for sale on low terms.* All things considered, we feel that the Lord would have us make this stronghold of idolatry a centre of mission labor *at once*, and as our dear Board is so heavily embarrassed, I venture to ask you and the ladies of your Woman's Society, to come to our help in this matter, to the extent of 1000 rupees (\$500), to buy the house and commence this new station. We cannot promise to wait till we hear from you before we act in this case,

for while I write, our young brethren have gone to Panalla to explore and report upon it, and we may feel it best to purchase the house at once, rather than risk losing it entirely. In such event, we must trust to your kind hearts to help us bear this burden; and will you not often help us with your prayers, that larger blessings from God may rest on all our efforts here.

P.S. As I foresaw, our brethren, like two worthy spies of old, have returned, saying, "Let us go up at once and possess it!" And my husband has just paid the money for the house. Possibly you may sympathize with us a little when I say that the house had been bought and owned about a year, by Rev. J. Taylor, of the S. P. G., but he having just built a costly house here in Kolapoor, for which his committee in Bombay do not find donations coming in to pay, they sent orders to sell his house at Panalla. Mr. T. wishes to buy it back when he can secure the money, but we have made no promises, and hope that no such pressure, from lack of funds, may ever overtake our dear mission.

As we have purchased the house for 646 rupees, if you can kindly vote us the \$500 asked for the new station Panalla, we can use the balance for a native Christian helper and school.

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FROM MISS CLARA THIEDI.

DALHOUSIE, October 19th, 1873.

The grace of our Lord Jesus Christ be with you and all the dear and honored ladies of the committee, and with all who love the Lord Jesus with all their heart!

I received your kind letter some weeks ago, and it came to me just as a message from heaven. I was very ill and poorly from fever, but the joy over your kind letter made me almost well. You know, perhaps, that the good Lord opened a bazaar school for me soon after I came to Lahore. It is a mixed school for girls and boys—children of Hindoos, Sikhs, Mohammedans, and Sweepers. The number has varied from time to time. At one time I had from fifty to sixty children, but the usual number is from thirty

to forty. We had it at first in the open air, then for a month in a little bungalow, but it was too far off, and I was glad when the Thikedar Rahimbakhsh got a little house ready for me near the place where the most children live, and I had only to pay eight rupees a month for rent. But at the present time, especially after the last heavy rains, the roof of the veranda is entirely broken down, and there is fear that the little house will not stand much longer. I have been advised to buy it and rebuild it, for it is much too small and too low for so many children. I have been longing myself to do so, but I wanted first to be sure it was the will of God, and prayed Him to give me, as a sign, the promise of help coming from some one without my asking for it. This came now in your kind letter. I then asked the Thikedar to sell me the house. The next day he told me he had resolved to give the old school-house as a present to the Lord, but the ground did not belong to him. I wrote to Mrs. Brandreth, the wife of the commissioner of Lahore, who kindly once examined my schools, to ask for her help.

After this I got the fever very badly again and was ordered to go to the hills, but I wished first to wait for an answer about the place. Mrs. Brandreth wrote very kindly she would do what she could, that the ground for the school was given by the military department, for it belongs to the fort. She has no doubt that much good will result from this work.

Mr. G. has promised to get up a subscription for the new school building. Now, will you be so kind as to help me to build a little school? Perhaps afterwards a Sunday-school in America would like to support this school.

I get a monthly subscription from two ladies here, but as I have now two schools—the second is a Mohammedan girls' school with fifteen girls—and many zenanas besides, I have latterly been short of money. I do not give money to the children for coming to school, but when they have finished a book they get a present of a print jacket, and if they behave well and come regularly to school, I give them after a month a little present, such as a cap to the boys and a little bag for the girls. Up to the present time the Lord kindly sent me some extra presents for

Christmas day, so as to enable me to prepare a Christmas tree and some little presents for the happy children. Some years ago, many little dolls were sent to me from my school children in Germany, but I gave the last away last Christmas day and have none for this year. The little girls all learn sewing and knitting, and many knit very nice stockings. I pay them for the stockings and sell the stockings in the station.

Both girls and boys learn also about God our Father and about the Lord Jesus Christ and learn to pray to Him. Nearly all of them told me that they left off praying to the idols, and some of the mothers followed the example of their children. All like to hear the hymns the children learn in school, and the children have often to sing to them.

We have a prayer-meeting amongst the children at two o'clock every day. The children used to pray for themselves, for their teacher, and for each other, for a new heart, and that the Lord would teach them to pray, and the Lord kindly does it. I hope they will continue it while I am away.

There are not all the same children in the school now as there were at first. Many girls have married and gone to other places. Some come now and then to the school for a visit. Some of the boys have found work or have joined Mr. Forman's mission boys' schools, still there are several who read now Barth's Bible History; one boy finished it, and now reads the New Testament.

The Mohammedan girls' school is still new, not having been in operation more than seven months, but they do not come very regularly, and do not know much yet, still there are dear little girls who like to learn and to sing. May the Lord bless this school too in His grace and mercy! I hope the Lord will allow me to get up a Hindoo girls' school by and by; I am so longing for it. I had one for a short time, but I was obliged to give it up, as the children would not come without being paid for coming.

I think my letter is growing very long and I had better tell you about my zenanas another time. The Lord has opened

in Lahore many houses for zenana work, for which we have to be very thankful. I had not time lately to visit all my zenanas regularly, but I try to visit sixteen or twenty houses every week.

I am not able to express the thankful feeling of my heart to you and to all the dear ladies of the committee, that you so kindly took me, the weakest and unworthiest of the handmaids of the Lord, upon your praying hearts. May the Lord strengthen and bless you out of the fountain of His love, that you never get tired, and may your prayers and gifts of love for the schools and zenanas, and for those who work among them in India and everywhere, be accepted at the throne of grace, till we all come home and know the Father and His blessed children face to face, and rest in the Lord Jesus who did all.

My hand is still a little shaking, though I feel much stronger and better in the refreshing hill air. The fever did not come again, and I hope soon to be able to return to my beloved work. God bless you abundantly.

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### CHINA.

MISS HATTIE NOYES.

CANTON, October 21st, 1873.

Since I last wrote you, our Mission has been called to mourn the loss of one of its members. Our dear Mrs. Happer, after many months of weariness and pain, went home to heaven on the morning of October 10th. We had felt for months that we could not hope to keep her with us long, and so death did not find us wholly unprepared, and yet it is very hard to spare her from our little circle, and to feel that we shall never more be blessed with her counsels and prayers. Last summer she went with Miss Shaw to spend a few weeks at Swatow, feeling that it was the last attempt to regain her failing strength, and when she realized that it was ineffectual, her thoughts turned back to Canton, with the prayer that she might come back here to die.

She returned on the 3d of October, and as we saw how much weaker she was than when she left us a few weeks before, we

felt that it was but too true, that she had come home to die. The thankfulness of our hearts in being permitted to look upon her face once more was mingled with sadness, for we knew it could not be for long. For the first two or three days after her return, she was very much fatigued, and then after a day or two of increased suffering, fell into a semi-unconscious state from which she never rallied. Just one week from the day we welcomed her back to her earthly home, the angels welcomed her home to heaven, into "the city which hath foundations," to be *with Jesus* and "*go no more out forever.*" She had hoped that it would be given her to *know* when death was near, and be able to give parting words and messages to those she loved, but a *life* like hers needed no dying testimony to assure us that "it is well with her," and to leave an influence in the hearts of all who knew her that will never be forgotten. I had hoped so much that our new missionaries might come in time to know and love her, and share in the precious memories which she has left us. But it will not be long until we shall all be gathered *home*, where there shall be no more death, and the circle of loved ones who will greet us on the other shore is ever increasing.

We have been very busy the past week and, having two or three meetings every day in addition to our regular work, keeps our time fully occupied. Next Sabbath will be our communion, and we hope that three dear girls will be received into the church. Two of them were members of my day-school for three years before the boarding-school was commenced, and are very interesting girls. We are very thankful for this happiness, but we *long* for a more plenteous outpouring of the Holy Spirit. Do not forget to pray for Canton. We are beginning to think a great deal about the anticipated arrival of our new missionaries.

[Accompanying the above letter was a poem on the death of Mrs. Happer, which we regret to be unable to publish. It will appear, however, in some of the religious weeklies, so that our readers will have the privilege of reading it.—ED.]

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"AND Jesus answering saith unto them, Have faith in God."

## FROM MRS. MATEER.

TUNGCHOW, Sept. 11th, 1873.

. . . The summer here has been a trying one. Though we have been spared many cases of severe illness, only one or two of our community have escaped some weeks of great lassitude and a *few* days of prostration. I write you now with a sad heart. After months of suffering and oft disappointed hopes of improving health, my dear sister, Mrs. Capp, has been at last forced to the decision that it is her duty to return to America for such medical aid as she cannot obtain in China. It is a hard trial to her to leave the work in which she is so interested. Not only so, but she must take her husband from his work for a time, as it is utterly impossible for her in her present state of health to make such a journey alone. Her leaving will break up for the present her little school. The girls must be separated. The eldest, a most interesting girl just budding into womanhood, will come to me for a few weeks till she can finish some studies in which she is well advanced, and then return home till the school is reopened. We hope she can be profitably employed this winter teaching a little school in her native village. She will meet with many discouragements, and will need our prayers and yours for grace and strength to work on. The second girl, Mrs. Holmes, of the Baptist Mission, has kindly offered to take temporarily into her school. The little girl given to Mrs. Capp by her dying mother will come to me during Mrs. Capp's absence, as she is so little, her being on the same premises with the boys' school is no violation of Chinese ideas of propriety.

Mrs. Capp has lately moved into a new neighborhood where the people are very friendly, and she has exchanged visits with many of them and found not a few to listen with more or less attention to "the doctrine." She has done much of this kind of work for several years, and anticipated a wide field of usefulness in that neighborhood. Alas! how soon are her hopes disappointed! There will be no one for months to come who can take up her work. Mrs. Crossette is also to go home in the

same company. There will thus be left in our mission only Mrs. Mills and myself, besides Miss Dickey, who has just arrived, and must spend some months in study before she is prepared to take any department of the work. Thus the work that was more than sufficient for four falls upon two.

#### HOW CAN WE DO IT ALL?

We expect a few women from the outstations to come here for three months' instruction during the winter. We have been trying to stir up the Pingtu Christian women who cannot leave their homes, and yet are comparatively at leisure during the winter, to form themselves and their daughters into a school for the winter, and we will provide the money to pay a teacher and rent a schoolroom for as many schools as they can raise. I also promised that one of the missionaries (ladies) would visit each school once during the winter, if possible. I should like very much to take a tour of a month amongst them this fall, but it seems impossible. A tour of one hundred miles over these roads and in our slow mode of travelling is no small undertaking, even when home work is not pressing. Mr. Corbett, of Chefoo, is just starting on a tour of two or three months to Che Me, more than one hundred and fifty English miles distant, taking with him his three motherless little children, to gain him access to the women, which a man can gain in no other way in this province. There is no *woman* to go to those perishing heathen sisters, and children must do women's work. May God indeed, out of the mouths of these babes and sucklings, perfect praise. Will the women of the Presbyterian Church of America allow the work of our fallen sisters or those temporarily laid aside to be given up? Can it be that orphan children are the only missionaries we can send to the women of Shantung, outside of the ports? Last winter our hearts were made glad by a report that the ladies of Evanston, Ills., were stirred up to find a lady to reinforce our mission in Tungchow. All these months we have waited, but in vain, to hear of their success. I fear we have not had faith enough in the "Lord of the vineyard," or the



lady might now have been with us. We faint almost at the prospect of the work to be done. But God can work by many or by few. The work is His and must go on. May He soon send abundant laborers into all His vineyard. Who is ready to come and help us? Many, I hope, for though often a weariness to the flesh, it is a delight to the spirit.

You have asked our wants. Our great want is help, and prayer for God's blessing on our labors. I was anxious not to be connected with the Woman's Society, because so much of my time is taken up with the boys' school that my correspondence often seems burdensome; but your kind letter of sisterly interest, not only in the work at large, but in individual workers, makes me ashamed of my reluctance to undertake the increased amount of correspondence involved, and inspires me with the resolution to be as faithful as I can be in that respect. The zeal of our sisters at home adds new fervor to ours; we must do what we can for them.

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*SYRIA.—Sidon.*

MRS. W. W. EDDY.

. . . The school opened October 15th for the reception of pupils, not in the old building, but in the one of which I have formerly spoken—that owned by the Sisters of Charity. It was hired by Mr. Dennis for a residence for three years. Upon his removal to Beirût it was left vacant, and the school is now comfortably settled in this building. Our quarters are now more commodious than last year; more light and air, and better drainage. The house is well adapted for a school, and with some alterations, and the purchase of some ground near, would be all that we could desire. But the head of the Sisters of Charity has not yet received permission to sell from the society at Rome.

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*AFRICA.—Corisco.*

MRS. DE HEER.

You in America and we in Africa enter into a personal, individual sympathy of soul with soul, and despite our human

frailties, may become co-workers together with God. We in our loneliness here need your warm hand of fellowship and word of encouragement. We want to feel that we stand not alone, for then we should be apt to faint and fail. The field is large and we are very few. There is much that is emphatically woman's work. These poor native women and girls have nought to encourage, nought to stimulate but what comes from us. They lack the vital elements of home and family, so sacred, so telling in our own favored land; childhood is guided and guarded by no thoughtful mother's hand or nurturing care. Instead, it is sad to see a mother take her little child into the bush, scrape a little bark from one tree, gather a few leaves from another, thence to the sea-beach and collect some of a particular kind of clay and sand. With these she smears the body of the little girl, and ties the remainder in the corner of her cloth, bidding her guard it carefully as this is to secure for her kind treatment from her *husband*. Then she takes the tearful child, goes through a form of blessing and delivers her into the hands of a heathen man, who has purchased her, thus to add to his wealth of a score or more of women, perchance.

The faces of the women are sad, and their happiest and most peaceful hours are those they spend in our house. They will remark to each other, "How wonderful that we twenty women can spend a whole day together without quarrelling, cursing and even fighting. Really the white man's way is better than ours." Yes, they have human hearts; in spite of the circumstances of heathenism by which they are surrounded, they are alive to sympathy and do have aspirations after something better. On their countenances we may see written the question, "Who will show us any good?" and believing that Christ is able to save even to the uttermost, we do feel encouraged to offer them the full salvation which alone can make them free. One poor woman, whose heart the Lord has touched, said to me with tearful eyes, when we were urging her to do more for Jesus, "Ah, mamma, what can *we* do? we are bought with iron bars, and ruled with iron." Pray for us, that we may be faithful to the trust committed to us by Him who has bidden us occupy till He comes.

## At Home.

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### “GOD IS OUR REFUGE AND STRENGTH.”

“FROM FIVE TO SIX EVERY SABBATH AFTERNOON.” How often have we repeated these words; yet, as the new year dawns upon us, bringing with it new workers to our ranks, and new readers for our pages, we would emphasize them more strongly than ever before. We would grasp the hands of old friends and new, at this time of greeting, and draw so near the one Object of faith and hope and love, as that we may see eye to eye, and advance *together* in our work for the Master.

It is not sentimentality nor poetry that leads us to observe the twilight Hour of Prayer. The employment of this sacred time is not the graceful ornament that crowns our solid building of the week past; no, it is the foundation of the whole structure, it is the *beginning* of service on the *first* day of the week. We know that “our help cometh from the LORD,” and from Him alone. Oh, that we all truly believed these words! That we actually obtained the strength which might be ours, and which we so much need! Let us be more importunate in prayer than ever before.

The year brings its own difficulties as well as its own encouragements. The disturbed financial state of the country is felt from ocean to ocean. There is embarrassment, yes, even actual want, in many a Christian home. Some who gave from their abundance last year can cast only their mite into our treasury this year. And yet, there is wealth and prosperity in our land even now, and the silver and the gold are the Lord's. Besides, the hearts of those prepared to teach, and of those who listen to the Word of Life, are all “in the hand of the Lord, as the rivers of water;” *He* can turn them whithersoever He will. And He, Himself, has said, “If ye then, being evil, know how to give good gifts unto your children, *how much more* shall your heavenly Father give the Holy Spirit to them

that ask Him?" Let us ask Him; let us "*prove*" Him, and He *will* bless us in the holy service to which He has called us!

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**"I, EVEN I, AM HE WHO CHASTENETH YOU."**

We ask the sympathy and prayers of all those interested in our Society and its work, on behalf of one of our well-beloved missionaries who is sorely chastened of the Lord and afflicted. It will be seen by one of the letters from China in this number of our magazine, that Mrs. E. P. Capp, the missionary of the First Church, Orange, N. J., is on her way home to this country for medical treatment. Coming thus, enfeebled by sickness and hoping for healing and rest in her native land, God met on her way by a sudden and terrible bereavement, even one that made her a *widow*. Her husband was taken from her to his heavenly home not long after they left Tungchow, while they were at Yokohama, and she was left to finish her journey alone. But it was a loving Father, not an offended Deity, who met her there in that heathen land, and took from her the light of her eyes; and He will comfort her with the comfort wherewith He always comforts His people. Let the prayers of our sisterhood gather most fervently and lovingly around our sorrowing one, as she comes home to us to rest her weary body and her sad heart, that the blessed Spirit may abide with her every moment for healing and for consolation.

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**ZENANA WORK.**

It is necessary again to correct an error which seems to exist in some minds with regard to our work. The statement is still made by some that our work is not at all zenana work, but is confined to schools and to labors among the lower classes in heathen lands. This is not so. A glance at our foreign letters will show a constant reference to the visiting of zenanas as constituting a large part of the work of our missionaries. It certainly is not *exclusively* this, but this is extensively included in it. We hope not to hear incorrect statements again on this point.

**FROM OUR MISSIONARIES.**

Mrs. F. J. Newton, of Lahore, after speaking of a visit she was then making to the hills for her health, and her longing to get back to her work, says: "I do need your prayers that I may be taught how and what to say to those whom I try to teach. Without a blessing, all I do is naught, and I have great faith in the offering of the prayers of God's people. He has sent so many showers of blessing upon our own land, we cannot but hope He will send many on this, though He may for a time delay it."

Mrs. Dennis, of Abeih, Syria, writes: "You ask if there is any way in which the Society at home can aid and strengthen us. You know of course the ever recurring and increasing necessity for material resources; but far more than anything else do we need the constant presence of the Holy Spirit in our hearts, keeping them full of glowing love for Christ and His work, and upon these people to rouse them out of their indifference and break down their superstition. It seems sometimes as if nothing short of Omnipotence could do this. We need in this work, it seems to me in an especial manner, *great patience* and *great love*."

Mrs. C. B. Newton writes from Lahore: "I suppose there are scores who acknowledge in their hearts, and many with their lips, that in Christ is the only way of salvation, but they need the quickening influence of the Spirit to apply the truth to their hearts. How earnestly we need to pray for them! It is just at this point that all missionaries feel their utter helplessness—they may plant and water, but God must give the increase."

Mrs. Morrison, of Ningpo, China, writes: "Dear friends, *do* pray! Pray as you never have prayed for heathen before! Take these poor women and pray for each one by name, that each one may become a true and earnest disciple of Jesus. And pray for me, your missionary, that I may be faithful, and that my little ones may be preserved in health, that I may remain and work for Jesus as long as possible."

Must there not be a *reality* in the conscious need which

all these dear missionaries express, and in the means by which alone they feel that it can be supplied? We want to realize this far more than we do, and then to pour forth our supplications to the God of all grace, on behalf of His laborers and their work, that abounding spiritual blessing may be given them in it. Oh, for His Spirit upon our hearts, that we might love, and labor, and pray as we ought!

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### UNFAITHFUL PLOUGHING.

Christ once said to one who would follow Him: "No man having put his hand to the plough and *looking back*, is fit for the kingdom of God." Where then are all those who began a year, or two years ago, to help us plough the great field of the world, that it might be sown with good seed? Holding on their way most bravely, some of them are full of faith, and zeal, and good works, but we are sorry to say, that we have had no report from some of our mission bands and circles for over a year. What has become of them? What are they doing for the Master? Have they grown already weary of the good work, and is the dear Lord looking after them sorrowfully, saying as once of old to His disciples, "Will ye also go away?"

Let us entreat you, our dear young friends, come back to the field. Do not let any say of you, "These began to build without counting the cost." What would become of the whole great work, if *all* the ploughers ploughed in such slack and careless fashion? When would the world be evangelized, and the glad day of Christ's reign begin on the earth, if we all turned so readily and so quickly from our labor, whenever any obstacle appeared?

To *all* the mission bands and circles that have ever reported organization to us, we send out this call. To those faithfully at work, we say God speed, and God bless you! To the sleepers and to those weary of well-doing, we would say with trumpet-voice, The *Master* calleth for you! His work awaits your doing. Let us hear from you all speedily, that the wheels are again in motion, and your hearts wholly ready for any sacrifice.

### **MORRIS AND ORANGE CONVENTION.**

In November, the Presbytery of Morris and Orange held a Foreign Missionary Convention, at Orange, N. J., which was remarkable not alone on account of the earnest thought brought forward, but because of the prominence given in it to woman's part in the great work Christ has left for His Church to do. One-third of the whole time, viz., the whole afternoon session, was allotted to discussion on this subject, and bearing most favorably and encouragingly upon it.

Does not this show that woman, already owned of the Master, is beginning to be distinctively recognized by the Church as an authorized Christian worker?

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### **APPLICATIONS FOR SPECIAL OBJECTS.**

These should be made to the Foreign Secretary of the Society, who is in constant correspondence with the missionaries. Some who have applied directly to the missionaries, as well as to the Secretary, have had two objects assigned them instead of one, and have so far deranged matters at home and abroad.

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### **MEXICO.**

We had hoped to have letters from Mexico for the present number of *Woman's Work*, but as they have not yet arrived, our friends interested in this mission will have to wait for them a little longer.

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### **THE RESOLUTIONS**

In our July number, relating to boundaries between the Woman's Foreign Missionary Society and the Woman's Board of Missions of the Northwest, were published prematurely, not having been acted upon by both organizations. When the sister societies have come to some definite arrangement on this subject, our readers will be informed duly thereof; meanwhile we work side by side, as ever, in mutual sympathy and support.

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“Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.”

### OUR SEMI-ANNUAL MEETING.

This meeting of October 30th was an exceedingly interesting one, as the many who attended it can attest. There were felt the deep earnestness, the magic influence of hearts united in the love and service of Jesus, which cannot be transcribed.

The reports, in their summary of work accomplished, showed marked progress, with great reason for thankfulness and encouragement. To quote from one of them: "If our work has seemed less aggressive during the last six months, it has surely never been more greatly blessed." The receipts for the half-year were over \$17,000, an advance of between \$5000 and \$6000 upon the amount raised during the corresponding months of the year previous.

Mrs. Van Lennep had been spending five weeks endeavoring to awaken an interest in the subject of missions among the women of our churches at home. She reported a lack of information and of action in the matter that is *fearful*, but she found also very much that was cheering. There had been answers to prayer—to our prayers, dear reader—yours and mine. Women were awaking to their holy privilege of service. Many, wondering at their former indifference, were asking, "Lord, what wilt thou have me to do?" They were praying earnestly and importunately. Herein lay the great hope of success. Those whose names we have never heard, were bowing with us around the mercy-seat at our hallowed HOUR OF PRAYER.

In an intensity of expression that had caught the glow of Eastern imagery, Miss Loring, of Syria, placed before us missionary life and work in that land. She dwelt upon the fact that the most gifted mind can find scope for all its powers in Syria. A consecrated spirit is indispensable for a missionary; but brains and common sense are requisite also there, as elsewhere. Miss Loring's account of the work of grace at the Beirut Seminary, with the portraiture and history of some of the girls connected with it, gave us a very agreeable acquaintance with that institution, and a personal interest in the girls. She spoke also of Sidon, and of the good being done there.



**THE LIVING MONUMENT.**

BY J. C. T.

A little mound, where flowers  
 Had just begun to grow ;—  
 A mother, faint and weary  
 Beneath her weight of woe.  
 “So soon at rest, my fair one !”  
 ’Twas thus the mother said ;  
 “What costly thing can love e’er bring  
 To mark thy sweet life fled ?  
 “Not marble cold and gleaming,  
 Nor aught that wealth can buy,  
 But living stones for building  
 The temple walls on high.  
 And toil, and time, and treasure,  
 Shall all be freely giv’n ;  
 For though of earth thy humble birth,  
 Thy palace-home is heav’n.  
 “Some souls, now bowed to idols,  
 Shall rise to call us blest,  
 When in the realms of glory  
 Together we shall rest.  
 This were a pile far grander  
 Than e’er o’er king was reared,  
 And still ’twill stand when sea and land  
 Shall all have disappeared.”

**DON'T LET GO THE ROPE!**

Those who have gone in our stead to introduce our Lord Jesus into the homes of heathen lands, to be a Saviour there as well as here, are still bound to us by many ties ; nor are these those alone of nature, friendship, or affection. These messengers under God are dependent upon us. Let down by us into the dark lands of heathenism, they are held by us, as it were, by a cord, a strong threefold cord of faith, and prayer, and money. This cord, or rope, all twined and intertwined with love, is made up of many strands, spun out from many hearts and pockets, scattered about our Christian land. It is sensitive as a telegraphic wire of every change, as to full sympathy and support, and how it vibrates in return, as at the end of it, on

the foreign field, the pulses of our missionary workers there beat with more or less encouragement!

Now, each one of us who last year made an offering in aid of this great work holds a strand of this rope in her hand. Will you let yours go? Suppose all should do so, what would become of those we have sent to these distant parts of the earth? It is true that the "times are particularly hard" this winter, but, for honor's sake, for our own sake, for the sake of the dying heathen, for the sake of our Lord Jesus Christ, let our contributions to foreign missions be the last to feel the pressure. Let us not economize here, except for such a reason as now and at the last day we are willing to give our loving Master, looking Him clear in the eye. H.

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#### *PRAYING THROUGH IT.*

Among the many pleasant assurances that come to us, of the favor with which our magazine is received, and the cordial cooperation of our subscribers in our work, we have had none sweeter nor more encouraging than the following from a lady in Colorado.

"Thus early I renew my subscription for your blessed little book, *Woman's Work*. I inclose one dollar that I may have the control of two copies; and oh, if I were able I would send copies of it to many, very many who now know comparatively nothing of the great good work our Christian sisters are doing, both here at home and 'beyond the seas.' I have read it for only one year, but in that time I have learned to love it so that I long for its coming, and often wish it came *every month*.

"I have a way of reading it all my own, which is to *pray my way through it*; and oh! how it rejoices my heart and increases my faith to go thus from beginning to end, thanking God for every evidence of the onward march of His cause, for every blessing of fruit gathered by the weary laborers in the vineyard; praying earnestly that God may answer every cry for help, and crown with richest blessings every brave, true-hearted missionary who waves the banner of Christ in the dark places. *I know that our God answers prayer.*"

**“OUR BLESSED MISSION WORK.”**

One of our earnest co-workers sends the following timely words, and well worthy are they of being pondered: “Our hands and hearts will be very full of home work this terrible winter, but we must not, for our own soul’s sakes, let this crowd out our blessed mission work.”

**SALARIES OF MISSIONARIES.**

The married lady missionaries in all our missions receive \$400 per annum (gold), except in Africa, where the salary is \$300.

For unmarried ladies the rate is as follows:

India, . . . . .	\$500 (gold.)
Siam, . . . . .	500 “
China, . . . . .	450 to 500 “
Brazil, . . . . .	600 “
Mexico, . . . . .	600 “
Persia, . . . . .	350 to 400 “
Syria, . . . . .	450 “
Africa, . . . . .	300 currency.

**NEW AUXILIARIES AND BANDS.**

AUXILIARIES.

Lawrenceville, New Jersey.	Greenville, Tennessee.
Lebanon, Ohio.	Salem, “
St. George’s, Delaware.	Little Britain, Pennsylvania.
Mahoning Ch., Danville, Pa.	Wellsville, Ohio.
Troy, Pennsylvania.	Waynesboro’, Pennsylvania.
Second Ch., Camden, N. J.	Chambers’ Ch., Philadelphia.
Jonesboro’, Tennessee.	Rehoboth, Pa.
Home, “	Dresden, Ohio.
Kingston, “	Kittanning, Pa.
Knoxville, “	Westminster Ch., Cleveland, Ohio.
Rogersville, “	

BANDS.

Beatty Miss. Band, Third Church, Trenton, N. J.	Sheshadri Band, Alexander Ch., Phila.
Little Gleaners, Towanda, Pa.	The Gleaners, Basking Ridge, N. J.
Pioneer Band, 1st Ch., Belvidere, N. J.	Olive Branch, Danville, Pa.
The Gleaners, Butler, Pa.	Pearl Band, Infant Sch., Danville, Pa.
Cheerful Workers, Dover, Del.	Mission Circle, Milroy, Pa.

## NEW LIFE MEMBERS.

Mrs. G. C. Judson.  
 Mrs. Henry E. Thomas.  
 Mrs. H. C. Hayden.  
 Mrs. Mary Ann Robinson.  
 Mrs. Eliza Watson.  
 Miss Sarah Riddle.  
 Rev. S. H. Thompson.  
 Mrs. M. J. Thompson.  
 Mrs. Warren Burnet.

Mrs. Sarah A. Newton.  
 Mr. John A. Teaz, Jr.  
 Mrs. Mary Stewart.  
 Mrs. Nancy Murdock.  
 Mrs. Robert Orr.  
 Mrs. M. L. Rossitur.  
 Miss A. M. Steever.  
 Mrs. R. L. Baird.

*Receipts of the Woman's Foreign Missionary Society of  
 the Presbyterian Church, from October 6th  
 to December 6th, 1873.*

"Mrs. B.," Towanda, Pa., for Sch. Bdg., Benita, Africa, . . .	\$50 00	Tenafly Ch., N. J., Aux. Soc., sup. Sophia Baharsa, . . .	\$50 00
First Ch., Youngstown, Ohio, Aux. Soc., for Miss Allen's School, Mexico, . . .	16 50	Mission Band "I'll Try," and Aux. Soc., Tenafly, N. J., . . .	31 00
Lawrenceville Ch., N. J., Aux. Soc., for cabinet organ, Miss Nassau, . . .	106 00	Walnut St. Ch., Philadelphia, Aux. Soc., by Mrs. Stiddam, sup. Christina, Debra, . . .	65 00
Mrs. Sidney B. Green, for sta- tion boat, Benita, W. Africa, Mrs. S. A. Morrison, Cochrans- ville, Pa., . . .	20 00 2 00	Tabernacle Ch., Philadelphia, Sab.-school, sup. Mrs. Mor- rison, China, . . .	25 00
Miss Hannah Boyd, Cochrans- ville, Pa., . . .	1 00	Old Pine St. Ch., Philadelphia, Workers for Jesus, sup. two Bible-readers, Mynpurie, . . .	50 00
Mr. Jesse Johnson, Cochrans- ville, Pa., . . .	1 00	Little York Ch., Ohio, Aux. Soc., . . .	6 00
First Ch., Poughkeepsie, N. Y., Aux. Soc., sup. Mrs. Old- father, . . .	121 44	Flemington Ch., N. J., Aux. Soc., . . .	25 00
Wooster Ch., Ohio, Aux. Soc., sup. Mrs. Hendricks, . . .	62 50	Stockton Ch., N. J., Aux. Soc., sup. School, Sagbbin, Syria, Windsor Ch., Broome Co., N. Y., Aux. Soc., sup. Bible- reader, . . .	33 00 25 00
Minneapolis Ch., Minn., Aux. Soc., sup. Frank Nyango, Bolonda, Africa, . . .	25 00	Sweden Ch., N. Y., Aux. Soc., \$5; Young Peoples' Mission Band, \$5; Mission Circle, \$5; Mission Workers, \$5, . . .	20 00
Second Ch., Elizabeth, N. J., Sabbath-school Miss. Band, sup. pupil, Mrs. Wilder's School, . . .	30 00	Geneseo Ch., N. Y., 2d Mary Gregory Band, fourth pay- ment, sup. Khanan, Mrs. Walsh's School, . . .	7 15
Honesdale Ch., Pa., Hopeful Workers, for Benita Bdg., . . .	20 00	Union For. Mis. Soc., Hudson, Ohio, . . .	8 50
Goodwill Sab.-school, Sump- ter Co., S. C., for Miss Nas- sau, <i>special</i> , . . .	3 00	Saltsburgh Ch., Pa., Little Sunbeams, Woodstock, . . .	6 00
Ellicott City, Md., Aux. Soc., Dansville Ch., N. Y., Aux. Soc., sup. Mrs. Labaree, . . .	30 00 169 11	Clarkson Ch., Ohio, Sab. Sch., for Mexico, . . .	5 67

North Ch., Philadelphia, B. L. Agnew Band, sup. pupil in Sidon, . . . . .	\$23 50	Wilksburg Ch., Pittsburg, Aux. Soc., for Mexico, . . . . .	\$54 00
"C. F. M.," per Alfred Martien, \$2; "A Presbyterian," per Alfred Martien, \$50; "P.," per Alfred Martien, 30 cts. "D. C. C.," per Alfred Martien, \$10; for Woodstock, Caledonia Ch., N. Y., Aux. Soc., Sidon School, . . . . .	62 30	Brandywine Manor Ch., Pa., Aux. Soc., sup Mrs. Wherry, Plainfield Auxiliary, N. J., sup. Mrs. Kellogg, . . . . .	36 00
First Ch., Bloomfield, N. J., Aux. Soc., outfit for Miss Noyes, . . . . .	100 00	East Springfield Ch., Pa., Aux. Soc., . . . . .	157 50
Westminster Ch., Bloomfield, N. J., Aux. Soc., outfit for Miss Noyes, . . . . .	47 40	Greenwich Ch., Greenwich, N. J., Aux. Soc., sup. Christian teacher under Mrs. Calderwood, \$69; sup. orphan boy under Mrs. Calderwood, \$35, Mrs. Mary J. M. Cummins, Shelby, Ohio, <i>special</i> , for Mrs. Mateer's work, . . . . .	22 00
Central Ch., Newark, N. J., Aux. Soc., Boarding and Training School in China, . . . . .	72 50	Central Ch., Phila., Sabbath-school, sup 3 pupils, Mrs. Eckard's family, . . . . .	104 00
Caldwell Ch., N. J., Aux. Soc., Boarding and Training School in China, . . . . .	87 50	Third Ch., Cincinnati, Miss Harkin's Sab. Sch. class, 3d qr. sup. pupil, Mrs. Crossette's school, . . . . .	10 00
South Ch., Newark, N. J., Aux. Soc., sup. Miss Shaw, and for Boarding and Training Sch., in China, . . . . .	137 55	First Ch., Peekskill, N. Y., Sabbath-school to purchase new Elfe, . . . . .	97 65
Chestnut Hill Ch., Philadelphia, Aux. Soc., sup. Luceya Zazor, \$100; for general fund, \$13, . . . . .	113 00	Columbia Ch., Pa., Aux. Soc., sup. Bible-reader, . . . . .	15 00
Slate Ridge Ch., Pa., Aux. Soc., for Mexico, . . . . .	18 75	Mrs. William Patten, Phila., for new Elfe, . . . . .	30 00
First Ch., Allegheny, Aux. Soc., . . . . .	39 00	Miss M. J. C. Faries, Phila., for new Elfe, . . . . .	25 00
East Liberty Ch., Pittsburg, Aux. Soc., . . . . .	50 00	W. F. M. S. Pres'by of Cleveland, O., First Ch., \$206.45; North Ch., \$10.06; Collamer Ch., \$16.50; Mrs. S. Windham, \$1, sup. Miss Dascomb; Mrs. Williamson, for Mexico, \$5, . . . . .	5 00
Bellefield Ch., Pittsburg, Aux. Soc., . . . . .	50 00	Woodland Ch., Phila., Aux. Soc., sup. Miss Nassau, . . . . .	239 01
Second Church, Allegheny, Aux. Soc., . . . . .	50 00	Poland Ch., Ohio, Aux. Soc., for Mexico, \$31; General work, \$13, . . . . .	110 00
Lawrenceville Ch., Pittsburg, Aux. Soc., . . . . .	50 00	Willie S., who wished to do something for Jesus, . . . . .	44 00
Bakerstown Ch., Pa., Aux. Soc., . . . . .	14 45	Mary C. Flavel, Astoria, Oregon, . . . . .	25
Monongahela Ch., Pa., Aux. Soc., . . . . .	20 00	Downtingtown Ch., Pa., Sabbath-school, sup. child in Dehra, . . . . .	5 00
Shadyside Ch., Pittsburg, Aux. Soc., . . . . .	51 00	Dover Ch., Del., Cheerful Workers of Sabbath-school, From mother of Little Annie, dec'd, for Dora's Slippers, . . . . .	12 00
Newcastle Ch., Pa., Aux. Soc., . . . . .	18 85	Beach Springs Ch., Hopedale, Ohio, Aux. Soc., . . . . .	111 00
Sewickly Ch., Pa., Aux. Soc., . . . . .	60 00	St. George's Ch., Del., Aux. Soc., . . . . .	5 00
First Ch., Pittsburg, Aux. Soc., . . . . .	50 00		23 50
Third Ch., Pittsburg, Aux. Soc., . . . . .	200 00		29 75
Deposit Ch., N. Y., Mizpah Miss. Band, Sidon, Bdg., . . . . .	25 00		
Hollidaysburg Ch., Pa., Aux. Soc., sup. Mrs. Morrison, China, . . . . .	160 00		

First Ch., Hoboken, N. J., Aux. Soc., sup. Teacher in Sidon, . . . . .	\$50 00	Metuchen Ch., N. J., Aux. Soc., for Mexico, . . . . .	\$27 62
Wells College Miss. Soc., Au- rora, N. Y., sup. Miriam Koosa, . . . . .	45 00	Deerfield Ch., N. J., Elfe Miss. Band, . . . . .	25 00
Mrs. W. A. Holladay, Indian- apolis, Ind., Miss Phillips, Odanah, <i>special</i> , . . . . .	20 00	Lewistown Ch., Pa., Aux. Soc., Sidon School, . . . . .	50 00
Tuscarora Ch., N. Y., Aux. Soc., Sidon Bdg., . . . . .	12 00	Park Ch., Syracuse, N. Y., S. S. Miss. Band, for Mrs. Nevius, <i>special work, gold</i> , . . . . .	100 00
West Chester Ch., Pa., Aux. Soc., sup. Mrs. Frank Wood, . . . . .	110 00	Mrs. Jane Ray and friends, Reed's Mills, Ohio, . . . . .	5 00
Glendale Ch., Ohio, Mrs. W. H. Babbitt's Sabbath-school Class, to sup. child in Dehra, . . . . .	60 00	Miss Gordon, Cincinnati, . . . . .	128 00
Zanesville Ch., Ohio, "We Girls Band," to ed. girl in Persia, . . . . .	30 00	Sixth Church, Pittsburg, Aux. Soc., . . . . .	122 30
"A Lady," per Rev. W. E. Schenck, D. D., . . . . .	10 00	Bakerstown Church, Pa., Aux. Soc., for Mynpurie, . . . . .	11 85
First Ch., Orange, N. J., Aux. Soc., sup. Miss Crouch, . . . . .	200 00	Fourth St. Ch., Marietta, Ohio, Aux. Soc., sup. Miss Allen, Mexico, . . . . .	25 00
Wilkesbarre Ch., Pa., Aux. Soc., \$374; Mrs. Famann's Miss. Band, \$12; Mrs. Loop's Miss. Band, \$14; to sup. Mrs. Graham, Kolapoor, . . . . .	400 00	Holmesburg Church, Pa., Hope Circle, . . . . .	5 00
Cohocksink Ch., Phila., Aux. Soc., sup. Mrs. Calderwood, . . . . .	93 00	Second Ch., Belvidere, N. J., S. S. class, . . . . .	5 30
Putnam Ch., Zanesville, Ohio, Busy Bees, 1st and 2d pay- ment sup. two pupils, Mrs. Wildner's school, . . . . .	28 62	Watertown Ch., N. Y., Aux. Soc., . . . . .	11 00
Central Ch., Orange, N. J., Aux. Soc., balance Mrs. McGilvary's salary, &c., . . . . .	152 40	Shippensburg Ch., Pa., Aux. Soc., sup. Mrs. Dennis, . . . . .	150 00
Arch St. Ch., Phila., Aux. Soc., support Miss Walsh, <i>gold</i> , . . . . .	100 00	Carrollton Ch., Ill., Aux. Soc., Benita Building, . . . . .	20 00
St. Clairsville Ch., Ohio, Aux. Soc., . . . . .	26 00	Mrs. W. H. Dinsmore, Strouds- burg, Pa., Sidon Bdg., . . . . .	2 00
Second Ch., Fort Wayne, Ind., Aux. Soc., support Hannah Davis, Miss Craig's School, . . . . .	33 00	Kensington Ch., Phila., John- stone Miss. Soc., sup. Mrs. Baird, Odanah, . . . . .	106 63
North Ch., Phila., S. S., No. 2, sup. Sarah Domingo, Dehra, \$30; Persian missions, \$15, . . . . .	45 00	Grace Smith, Phila., Sidon School, . . . . .	25
Kingwood Ch., N. J., S. S., \$9.10; Collection, \$22.66, . . . . .	31 76	First and Second Chs., Cedar- ville, N. J., Aux. Soc., . . . . .	21 50
Fourth Ch., Trenton, N. J., Aux. Soc., support Mrs. Hol- comb, . . . . .	103 00	Wellsville Ch., Ohio, Aux. Soc., . . . . .	50 00
First Ch., Morristown, N. J., Aux. Soc., . . . . .	282 00	Central Ch., Summit, N. J., Miss. Band, bal. sup. Dujy, Miss Walsh's school, . . . . .	20 00
Elder's Ridge Ch., Pa., Aux. Soc., Persian Mission, . . . . .	23 85	Second Church, Indianapolis, Ind., Aux. Soc., . . . . .	32 51
Williamsport Ch., Md., Aux. Soc., bal. sup. child, Mrs. Capp's school, . . . . .	27 00	Waynesburg Ch., Ohio, Aux. Soc., sup. two pupils, Myn- purie, . . . . .	32 82
		Delphi Ch., Ind., Aux. Soc., sup. pupil, Miss Nassau's school, . . . . .	31 00
		Woodfield Ch., Ohio, Aux. Soc., . . . . .	23 47
		Ellicott City, Md., Aux. Soc., . . . . .	13 14
		Logansport Ch., Ind., Aux. Soc., school at Canton, . . . . .	50 00
		First Ch., Pittsburg, by Miss M. B. Patterson, to ed. girl in India, . . . . .	25 00
		Mrs. Andrew C. Kemper, Cin- cinnati, Sidon Bdg., . . . . .	5 00

Carrie J. and Carr L. Kemper, Cincinnati, Sidon Bldg., . . .	\$1 00	A Friend, Bridgehampton, N. Y., Gaboon Seminary, . . .	\$1 00
Miss Sarah G. Poulson, Cin- cinnati, Sidon Bldg., . . .	5 00	Spring Garden Ch., Phila., Aux. Soc., by Mrs. Steever, sup. Miss Phillips, . . .	25 00
Deerfield Ch., N. J., Elfe Miss. Band, for new Elfe, . . .	25 00	Miss Sarah McPherson, Gettys- burg, Pa., furnish Gaboon Seminary, . . .	20 00
Elizabethport Ch., N. J., Aux. Soc., . . .	17 00	Mrs. R. A. Hench, Centre, Perry Co., Pa., . . .	10 00
Park Ch., Erie, Pa., Aux. Soc.,	129 00	Lake Erie Sem., Painesville, O., for clock for Gaboon Seminary, . . .	10 00
First Ch., Germantown, Aux. Soc., bal. outfit Miss Gam- ble, \$50; 1st payment sup- port ditto, \$150, . . .	200 00	Mrs. F. B. Rnie, Taneytown, Md., . . .	2 00
Miss M. B. Campbell, Union- town, Pa., . . .	2 00	"M." Salem, Mich., Gaboon Seminary, . . .	2 00
First Ch., Lexington, Mo., Aux. Soc., \$34.50; S. S. C. Bright Stars \$5.50, zenana work, . . .	40 00	Hamilton Square Ch., N. J., Aux. Soc., sup. teacher in Mrs. Wyckoff's school, . . .	40 00
Jeffersonville Ch., Ind., Aux. Soc., . . .	30 35	Woodland Ch., Phila. Aux. Soc., bal. sal. Miss Nassau, \$91; sewing machine, do., \$54.92, . . .	145 92
Oneida Ch., N. Y., Aux. Soc.,	33 00	Fourth Ch., Trenton, N. J., Aux. Soc., bal. salary Mrs. Holcombe, . . .	112 00
First Ch., Princeton, N. J., Gerald Dale Miss. Band, <i>special</i> , to build chapel in Zahleh, <i>gold</i> , . . .	200 00	Mrs. Mary I. Neal, Blooms- burg, Pa., fur. Gaboon Sem.,	10 00
South Ch., Phila., Infant Class Cheerful Givers, sup. child in Dehra, . . .	25 00	Perrysville Ch., O., Aux. Soc.,	16 00
Hammonton Ch., N. J., Aux. Soc., sup. child in Dehra, . .	25 70	Newberry Ch., Williamsport, Pa., Miss. Band, for chapel in Mexico, . . .	17 00
Walnut Hills Ch., Ohio, Aux. Soc., first pay't sup Miss Allen, Mexico, . . .	200 00	From two friends of Gaboon Mission, for furnishing Semi- nary, \$180; Melodeon, valued at \$100; Walnut desk, valued at \$20, . . .	300 00
Delaware Ch., Ohio, Ladies' Association, \$60; Miss J. S. Campbell, \$5; P. W. Davis, \$10, . . .	75 00		
Mrs. A. M. Dixon, Hebron, Ill., Jeffersonville Ch., Ind., Mrs. R. I. Forsythe, for Gaboon Seminary, . . .	2 00		
Tenth Ch., Phila., by Miss H. M. B., \$25; Mrs. William Morris, \$2, . . .	27 00	Towanda Ch., Aux. Soc., box clothing sent to Mrs. C. De Heer's school, Corisco, valued at \$40.	
			\$8356 00

MRS. J. D McCORD, *Treasurer*,

1334 Chestnut Street.

PHILADELPHIA, December 6th, 1873.

CORRECTION.—The credit in November number to First Church, Youngstown, Ohio, should be to First Church, Belvidere, N. J.

**BOXES AND PACKAGES**

Sent through our Society to missionaries should be forwarded direct to the Mission House, 23 Centre Street, New York, as they are shipped from that place. Those sending them will please *notify us of the fact* at 1334 Chestnut Street, Philadelphia.

W. P. B. M.

# Northwestern Department.

EDITED BY

THE SECRETARIES OF THE WOMAN'S PRESBYTERIAN BOARD OF  
MISSIONS OF THE NORTHWEST.

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## CHINA.

MISS DOWNING TO THE ROCK ISLAND BAND.

CHEFOO, June, 1873.

. . . TELL the little children that *their* little girl, I Kwung (love and light is the meaning of the two characters that compose the name), is now sick. She had whooping-cough all winter, but not very bad. She looked thin and drooping, but began to brighten up again, till a few days ago, she was taken with a slow fever. The doctor will see her to-day, and I think will get her up in a day or two.

This little girl was a slave, bought from a *bad* woman, who had become ill, and sold this child to get money to buy medicine. I do not know, nor does she, what her father's name was. I will be very glad if you will give her a name. The reason I do not give my girls foreign names, is because our names cannot be pronounced in Chinese. Sarah becomes "Sa-lap;" Rose, "Lo-zah," &c. . . I Kwung is, we *think*, about nine years old. She has no "birthday;" will your children give her *that* as well as the name? She reads well, recites her lessons nicely, has just finished a little geography. She is not pretty, neither is she ugly, to *me* at least. She has a pleasant face. She likes so much to live at the school. Her mistress has asked for her to go and visit her several times.



I ask her if she wants to go. She always says "poo ku," not go, with a shake of the head, and draws a little nearer to me. I have another little slave girl who is very pretty; of her parentage we know nothing. I call her "Lindeh." I have now thirteen girls, and as soon as I can get another sleeping-room, I expect more.

The other little girl of whom I wrote you, belongs to the ladies of Kossuth. I suppose she is a very promising girl. Now, I have her younger sister in the school, whom we named Phebe, which in Chinese, is "Fabe." From that family I have had four sisters. The eldest is now the wife of Elder Arry's son. She has a fine boy nearly a year old. He was born on the Sabbath, so he was named "Arn-She" (rest).

. . . The wheat is all gathered in, and the rain of to-day will prepare the ground for another crop. This poor land never rests, and the people have no Sabbath; but then they move so slowly, take so much time to smoke and sleep every day, that they cannot well wear out, as other people would, if no Sabbath intervened to stop them in their restless struggle, either for bread or wealth. A Chinaman is never in a hurry. Awhile ago, I had a tailor, who sewed so very slowly, I got impatient, took up some of his work, and stitched away vigorously, but when the seam was done, I discovered I had put the thing together wrong, and it all had to be done over again. The tailor said very deliberately, "You foreigners work so (making some swift motions with his hands), but you spoil things." I did not manifest my impatience with him after that. . . .

I open my letter to tell you that I Kwung is dead, and in her little coffin, her hair is dressed like the picture of the little girl she sent you. But I have another little girl for you to name, and I hope she will prove as gentle as the former.

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### INDIA.

MISS SARAH MORRISON.

AMBALA, August 2d, 1873.

. . . Brahma Somaj, a new sect, has lately arisen among

educated Hindus. The English government are giving the natives the highest education possible, carefully leaving out of the text-books every word concerning God and His truth. These educated natives find out how foolish and degrading their own religion is; but to what else can they turn? Only the ancient classics, Tom Paine, Voltaire, and Emerson. These they greedily read, and reading, become deists and atheists. And out of such men, eagerly striving, but sadly misled, is the new society composed. Its originator was Kaur Mohun Roz. Since his death, Keshub Chundar Sen is their leader and hero. . . . The only fault they can find in Christ is what the Jews called blasphemy, and what Brahmos call His sublime egotism and self-assertion in calling Himself God, equal with the Father. They also deny the doctrine of eternal punishment. . . . They deny the need of a revelation, and talk much of their ability to "find out the Almighty unto perfection" by their "God-given instincts." O fools and blind! How can wandering sheep enter the fold but by the living Way? . . . Faith and praying must not be confined to Christ's laborers in foreign fields. Their hands are heavy, and the tired arms must be held up by the Aarons and Hurs at home. Then shall they be "steady until the going down of the sun," and Israel shall greatly prevail, and Satan's hosts be discomfited with the sword of the Spirit—the Word of God. . . .

#### CHRISTIAN LOVE.

I should like to tell you a remark some Brahmo Somaj Baboos made at the Allahabad conference. It impressed me very much. These Baboos had attended the meetings of the conference regularly, taking notes pretty freely, and were evidently much interested. As they were leaving the church, at the close of the last meeting, they were overheard to say to each other, "Well, there must be something in the Christian religion of which we have no idea. Did you notice what remarkable and tender love they, one and all, seemed to feel towards each other; and, at the same time, all seemed to be burning with love towards an invisible person whom they addressed as though

they saw Him standing in their midst?" What a wonderful testimony to the living, actual presence of our Lord in the hearts of His people! And, indeed, all who were present at that "last great day of the feast," felt that they had been "sitting in heavenly places in Christ Jesus."

I have done injustice to this sect, in omitting one or two things in their favor. In some respects they are already a power for good in the midst of a very degraded community, and are in advance of the nation in many important points. For instance, they have some able newspapers in which they contend manfully against popular errors. They are lecturing and declaiming against the evil practice of marrying children, and against the extravagant sums spent at weddings. They are defending the right of the widow to remarry, and many are seriously talking of keeping their women less carefully secluded.

#### OPPOSITION OF THE WOMEN.

The most serious obstacle this brave advance-guard must overcome is the opposition of the women themselves. But what else can be expected when the men are educated reformers, and the ignorant women are still bigoted, narrow-minded, priest-ridden Hindus? They insist on their children being married during babyhood, and on practicing every idolatrous rite possible at weddings, births, and deaths. The poor men are quite helpless when their opposers are their own wives, backed by a covetous, determined priesthood. Go to Keshub Chundar Sen's house, and you will find the men's apartments beautifully fitted out in the latest European style. But enter the wife's half of the house, and you will be received in bare, unfurnished rooms, with only a bed or two, and an array of brazen cooking utensils. The wife is half-clothed—the children not at all. A hag of a mother-in-law ruling with a rod of iron, chastising with a whip of scorpions, completes the dreary picture. What can overcome such barriers to progress? What but the sure and gentle influences of the Spirit? Oh! let not a dull faith and languid prayers close the windows of heaven, but let us entreat a God, waiting to bless, that righteousness may fill the earth as waters cover the sea!

*PERSIA.*

MISS JENNIE DEAN.

SEIR, August 12th, 1873.

. . . Just now we are all exceedingly interested in all acts of the King of Persia. We are much rejoiced to hear that he is taking such an interest in the countries he is visiting. And the fact that he is sending back such good reports to his people, proves that he is looking forward to a reform in his own country. It is surprising, too, that the people here all come to us for the news. In all this part of Persia, there is only the one newspaper which is printed in the mission office. We long for an intelligent, religious people, yet we know too well how much of wickedness always follow telegraph and railroad; still we have the greatest reason for encouragement in the readiness with which the Mussulmans are receiving the truth. I went to a village two and a half miles distant last Sabbath. There were present several Mussulman women, and I talked to them through an interpreter. I can understand nearly all that is said, but I find it difficult to talk much. I see more and more need of being able to speak Turkish, so am improving every moment to study it now during vacation. Many letters are waiting to be answered, but I feel that I must study.

August 13th. The weather is still very warm here, and when I go out to the villages I find the ride very tiresome; yet the satisfaction I feel on my return that once more the truth has been presented, is a sufficient recompense to repay for all weariness. I think you asked me to write more about our way of living. Our homes are of mud, yet inside they are partitioned off by their mud walls so that our rooms appear much as they do in America. Our Persian carpets being of so many varieties, not nailed down, not very pretty, give a different look to our rooms if suddenly you should enter. Our chairs and tables are rude, but we have a pretty American spread on the table, the chair seats covered with some pretty cloth. I have a large armed rocking-chair covered entire with dark calico from the market, which is one of my great comforts as a resting-place when I come home so tired on Sabbath evenings. Our kitchen

has a brick floor, a stove over twenty years old (old enough to bake better than it does, I should think). The tables—all our kitchen furniture—are from the market, except the stove, one iron kettle, and tea-kettle. I eat very little native food, though we often have it on the table for guests. Most of our dishes for the table are nearly as aged as the stove, but as they do not hold quite so responsible a position as the stove, we make fewer complaints about them. . . . The man who makes all the purchases for the school always goes with me to the villages, is also cook when not otherwise engaged, especially when we are to have several guests. Last week we had six of the helpers to dinner. It seems very desirable to show ourselves hospitable to the natives. One of the school girls who graduated this spring does general housework, cooks when the man does not. The bake-woman is about, looking after school work generally. These three I keep busy, and they are very faithful. I am anxiously looking forward to the coming together of our school again this fall. And, my dear friend, I know that my greatest desire is that souls may be saved. I am glad that I have so much time this summer to pray for a blessing on our school this winter. And it encourages me much to know that you, too, are praying for the same.

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**REMEMBER THE CHILDREN OF THE  
MISSIONARY!**

MRS. S. P. COAN.

OROMIAH, 1873.

DEAR MISS G.

. . . Our two boys are studying every day, but not without many interruptions on my part. I sometimes become discouraged, and were it not that I could take this as well as every other burden to Jesus, I should lose heart, and feel as if I must take them where they could have the discipline of the school-room. But I know that more is not required of me than I can perform; and I feel sure that, though their progress is slow, in some other respects, perhaps, they gain. Since I

wrote you we have had the unspeakable gratification of seeing them come forward and profess their faith in Christ. They are young and need a great deal of care, and may I not hope that when children of missionaries are remembered by you, these young disciples may be among the number?

SEIR, September 13th, 1873.

. . . Last Friday the mission decided for Mr. Coan to go to Tabreez with Mr. Easton, and that Mr. Stocking return to Oroomiah, as he cannot work the mountain field under the present condition of the Board.

MRS. MARY JEWETT.

SEIR, August 19th, 1873.

. . . . The door does truly seem to be opening in a wonderful way, in Persia, for preaching the Gospel to Mohammedans. Though we cannot tell what persecution may be in store for us, we cannot doubt that the time has now come for us to go on in this work, and break down the strongholds of the false prophet. I met with no opposition in carrying on my little school of Mussulman girls; and that school can be opened and carried on again, I believe, with success next year, and in the years to come. True, all those who came were those poor ones, who were glad to be fed and clothed; this is the class to be reached first here in Oroomiah. Afterwards the better class, seeing the good results, will want to avail themselves of the same privilege. . . . The translation of Matthew is receiving universal favor, and is doing good. We used it as a text-book in our school. I had the children first read through the Sermon on the Mount, then gave them Matthew. Only a few of them got so far, and how delighted they were with it. We are getting along nicely with the translation of the Tract Primer. That will be used in the schools. It is a splendid little book, and will be ready for printing before long; then for a Geography and an Arithmetic, &c. I am sorry you have so far failed in your efforts to obtain a physician for Oroomiah,

but doubt not the right one will yet be found in the right time. . . .

Very truly yours,

MARY JEWETT.

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**TURKEY.**

VAN, September 21st, 1873.

. . . . We have had a called meeting of the Persian mission, at which all the members were present, except Mr. Bassett, of Teheran. Mr. Stocking, from the western Koordistan field, and Mr. Easton, who is now of the Tabreez station, and by this time with Mr. Coan, who goes to assist him to open the new station, and will stay, perhaps, six months. It was decided to have Mr. Stocking stay in Oroomiah this winter, so he and Jesse will be young recruits (he only two years out and we not quite one yet), will have to assume the burden formerly borne by such men as Dr. Perkins, Mr. Stoddard, Mr. Rhea, Mr. Cochran, Mr. Coan, and Mr. Shedd, all here at one time, and all old missionaries.

In making this tour of the mission stations I shall gain a knowledge of the country seldom obtained in so short a time. I came so far together with Mr. S—— and Mr. Barnum, of this station, who attended our missionary meeting with Mr. S——. We left on last Monday about noon, and reached here Friday at half-past two. Have had a pleasant visit with two missionaries and families (Dr. Reynolds and Mr. Barnum). Monday morning. Mr. S—— leaves here soon for Erzeroom, going through in seven days. I leave for Mosul this noon, going *via* Bitlis, when I stop a day to visit the missionaries, Messrs. Knapp and Scott, of the A. B. C. F. M., thence to Sert, and to Mzerah on the Tigris, and thence to Mosul, reaching there in about three weeks.

J. M. O.

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**MEXICO.**

SAN LUIS POTOSI, October 4th, 1873.

MY DEAR FRIEND: It will indeed give me pleasure to inform you of our work and prospects here.

There are in the capital two missionaries and their families,

besides a lady teacher (Miss Ellen Allen); she has a girl's school, which numbers about twenty. My husband is here alone in this large city. We have a small congregation, which meets twice on Sabbath. Bible readings every evening; these increase in number and interest. I am also just starting a small school; hope soon to see it grow larger. As it is avowedly a Protestant school, none of the respectable people send their daughters, and I have to take my scholars out of the streets. We shall be obliged to buy all their books; and as they cannot support themselves while at school, we have to lend a helping hand. About two dollars per month does very well for a large girl; perhaps you might take some of these. I have one Bible-woman to whom we pay seven dollars monthly. She has only lately begun her work, but we hope a great deal from this plan. Our assistant teacher receives fifteen dollars. Now, as you see, these expenses are not provided for; perhaps you can help us meet them. You doubtless know that the Brazil and Mexican missions are the most expensive we have. On this account not many are in the field, nor can they be sent. Living here in a style barely respectable costs far more than living comfortably and almost luxuriously at home; we shudder every month at the outlay, and yet we cannot cut down our expenses lower. What would an American think of paying twenty-five to thirty cents per yard for indifferent calico, and worse muslin, and other things on the same scale? Almost any way you could aid the Board would be aiding us. We are waiting for friends to help us buy a chapel, and some money has already been sent. The board appropriated only \$10,000 for church buildings in Mexico this year, and all this goes to buy a property in the capital, therefore all our aid must come from friends. We are much encouraged now at our prospects. We have to sow and plant, and labor and wait; but God will not permit our labor to be lost, and in His good time it will bring forth precious fruit. I think He will do a great work in poor Mexico.

Your letter was addressed to Mrs. Pitkin, but as she and her husband have returned to the States, it was sent to me. We



receive all sorts of letters from inquiring people, on all subjects; but a letter from one seeking how she may advance God's cause gives us genuine pleasure.

Very sincerely yours,

MRS. ANNA L. THOMSON.

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*BRAZIL.*

SAO PAULO, November, 1873.

DEAR M.: Our schools are well attended, and several of the pupils hopefully converted; we need, however, female teachers from the States. Is there not one in Chicago who would come here, and would not the Woman's Board support her? The qualifications of a teacher for this city (which is a very healthy one) are musical knowledge, an aptness to teach, and to acquire easily a foreign language; a knowledge of Latin and French will facilitate the acquirement. If the teacher understands music she can be useful at once. Will you please speak to Mrs. M——, and request her to use her influence with the Ladies' Committee. Rev. George W. Chamberlain and his wife are associated with me here, and they are very kind and social; besides, there are so many English ladies here, that there is no lack of social intercourse. Above all, a lady teacher should be in full sympathy with the work, and a true child of God. A love for immortal souls is indispensable to success in any missionary field, but especially in a country where a wicked and selfish priesthood have lost the confidence of the people. The support of a lady teacher is \$600 in gold. This is the amount paid Miss Dascomb, who is now in the interior, at the head of a school of eighty-three pupils. Living is very dear here; a pound of butter costs \$1.00; a little milk, sixteen cents; dry goods and imported groceries are very dear. All duties on them are from one hundred to one hundred and fifty per cent.

May God put it into the hearts of our people at home to support us according to their abilities!

## Home Work.

### *THE MISSIONARY SHAWL.*

DID you ever fill a box for your missionary and follow it with your prayers across the ocean, over the mountains, and through the streams? If so, you know the real pleasure which we have experienced.

In our July meeting the question arose, "Shall we send a Christmas box to our missionary?" We had a list of articles needed, which had been sent us by a personal friend. It was read, and one of the ladies said: "I will give material for a dress." Another said: "I have no money to give, but I will make the dress." One promised sheets, another hardware, others soda, cornstarch, stationery; others gave money. A committee was appointed to make purchases. A few days after, we met at the house of our pastor, and found all the articles collected, and many that were not included in the list. During the week or two, while we were waiting for dresses to be made, these articles were laid in the guest-chamber, and every one who saw them suggested some other gift. And so the box grew, until finally we had a motley array. The wardrobe was replenished from hat to shoes; for our missionary's room there were rocking-chair, pictures, books, mats, bedding, &c. A few friends from out of town sent their gifts; the Mission Circle contributed their full share. The Little Gleaners gave a work-basket furnished with everything that their little warm hearts could suggest and their busy hands supply. It would be difficult to enumerate all, but there were some sacred gifts. One, a beautiful shawl, presented with trembling lip and tearful eye, and accompanied by a note of touching interest. It was somewhat like this: "Years ago, I went forth with my husband to engage in missionary work in a distant land. But soon the shadow which so often darkens the missionary's home, came to ours. My husband's health failed, and he returned home to die. This shawl was given me when I went out, and was worn a few times among the dear native people of Con-

stantinople and Trebizond. It was then laid away 'in a napkin,' to be kept for the loved daughter who, I fondly hoped, would wear it in the same blessed work. But one year ago (how long, long it seems) the Friend who never errs took her to Himself. I send the shawl to you to be worn among the dear native women of Persia, and as you wrap it around you, will you not ask our Father to bless the two precious boys that are left of this household, that they may be fitted for the Master's service?"

Dear sisters, have we this spirit of consecration—hearts to give ourselves, those we love best, and our most sacred treasures to this glorious work—counting it our sweetest privilege and highest joy?

W.

YPSILANTI, MICH.

### WHY WE WORK.

With the dawn of the Gospel day, as if by a secret impulse, woman seemed preparing herself for greater duties. Hence we find women listening to Christ's teachings, and, in token of their faith, bringing their children to receive His blessing. In faith they touched the hem of His garment and were healed; and to woman was first given the comforting assurance that Christ was the resurrection and the life. Prompted by her loving heart, she unconsciously anointed Him as the sacrifice to be offered for the sins of the world, by pouring the alabaster box of ointment on His head. The perfume filled the room, but sweeter far, and more precious, is the significance of that act which should be told "wherever this gospel should be preached, as a memorial of her," woman's association with Him in carrying out the plan of redemption. She asked not to sit on His right hand or on His left hand in His kingdom, but joyfully spread her choicest garments in the way for His triumphal entry into Jerusalem. She did not hear that sad reproach, "Sleep on now, and take your rest;" nor is it said of her she "Forsook Him and fled," but on His way to Calvary He turned and said, "Weep not for Me." She ventured to His cross and heard His dying words; she attended His body to the sepulchre, and met Him at the dawn on the resurrection morning.

She was the first commissioned by the risen Saviour to bear the glad tidings of salvation, "Go tell that I am risen; take this key of life and unlock the prison to the thousands of captives held by Satan at his will! Go bear the censer of faith to the desponding, stricken mother whose soul has been pierced with 'a sharp sword;' tell her, 'Thy son, thy Lord, liveth;' to the scattered disciples, 'The Lord is risen and shall meet you, as He said!' Tell the sick, here is *thy* Physician; the blind, here is One who will give sight; to the hungry and the thirsty, the weary and heavy laden, here is the heavenly manna, the unfailing fountain, the perfect rest, the burden borne. Tell the high and the low, 'He *calleth thee,*' and to the children, 'You may sing Hosannas and receive His blessing!'"

Joyfully she took up her work, and many who witnessed for Christ recorded their testimony, not in massive monuments to be exhumed when the ages should come to learn of the past, but with their own blood, and their daughters caught their falling mantles. Through the long dark night which followed the corruption of the Church by the State, women were found in mountain fastnesses and deep valleys, teaching faith in Jesus more by silent example than by urgent precept, and the record of many are written only in that book of remembrance on high, to be presented on heaven's great opening day. From the Reformation to the nineteenth century, woman did not forget her commission, but carried knowledge to the ignorant, repentance to the criminal, healing to the sick, and faith to the dying. But the heathen world! Ah! the gates of the East were closed, and the bolts rusting in their beds. The Gospel day was well towards the meridian, yet the millions of heathen groped in darkness. In the quaint words of early church history, we find "women were appointed for the *ministries towards the women*;" that is, *to teach the women*

"WOMAN'S WORK FOR WOMAN,"

The same truth in the old dispensation and in the new, perpetuated, harmonized, and intensified. This appointment has never been recalled, and the ministry of woman alone can reach these sepulchres. "But who shall roll away the stone at the

door?" Like those loving women who approached the tomb in Joseph's garden, we look, and lo! *it is* rolled away. Let us labor; let us pray; let us go; let us send our daughters, our choicest gifts, bearing the sweet spices, the frankincense and the myrrh, and embalm forever, in the hearts of these millions, the precious name of Jesus!

M. A. H.

**PUBLICATIONS.**

The following books can be procured at our mission room, 48 McCormick Block, corner Randolph and Dearborn Streets, Chicago:

TENNESSEAN IN PERSIA. Dwight, . . . . .	\$1 75
WOMAN AND HER SAVIOUR. Miss Fiske, . . . . .	1 25

**NEW AUXILIARIES AND BANDS.**

MICHIGAN.

Kalamazoo Female Seminary, Miss Julia F. Parmelee, Secretary.

INDIANA.

Aurora, Miss Alexina T. Smith, Sec.  
 New Albany, Mrs. E. H. Mann, Sec.  
 Rockville, Mrs. W. T. Allen, Secretary.

MINNESOTA.

Mankato, Miss Zue M. Wampler, Sec.

IOWA.

Hopkinton, Mrs. L. T. Delevan, Sec.  
 Burlington, Miss Maggie Pollock, Sec.  
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Ottumwa, Mrs. Emma Chambers, Sec.  
 Des Moines, First Church, Mrs. M. A. Wilson, Secretary.  
 Band, Miss Mary Edwards, Secretary.  
 Des Moines, Central Church, Mrs. M. L. Lee, Secretary.  
 Rhea Band, Miss Minnie Hodges, Sec.

**NEW LIFE MEMBERS.**

Mrs. L. M. Crosby,  
 Rev. L. H. Fellows,  
 Mrs. L. H. Fellows,  
 Mrs. Mary D. A. Holmes,  
 Mrs. Amzi Benedict,  
 Mrs. W. A. Nichols,  
 Mrs. Dr. Jamieson,  
 Mrs. A. C. Gregg,  
 Mrs. J. M. Matthews,

Miss Mary B. Hill,  
 Miss Hattie G. Jones,  
 Mrs. James McMillen,  
 Mrs. M. J. Land,  
 Mrs. A. C. Scott,  
 Mrs. Martha Swinney,  
 Mrs. Frederick Heizer,  
 Annie Dwight Rhea.

**Receipts of Woman's Presbyterian Board of Missions of the Northwest, for the months of October and November, 1873.**

W. F. M. S., Quincy, Ill., General Fund, . . . . .	\$100 00	W. F. M. S., Second Ch., Chicago, Miss Calhoun's salary, . . . . .	\$20 00
W. F. M. S., Waterloo, Iowa, for Miss Pratt's salary, . . . . .	54 00	W. F. M. S., First Ch., Detroit, Mich., per Richardson Band, for sup. child, Ningpo, China, paid in gold, and premium on the same, . . . . .	54 00
W. F. M. S., Waterloo, prem. on \$50 gold, paid April 10, 1873, at 117½, . . . . .	8 75		

N. S. Boutan's Bible class, Second Church, Chicago, for Syrian Mission, . . . . .	\$36 50	Mrs. Brainard, Independence, Iowa, per Mrs. Rhea, . . . . .	\$1 00
S. S., Lake Forest, Ill., for sup. two scholars in Miss Dean's school, . . . . .	60 00	W. F. M. S., Waterloo, Iowa, for Miss Pratt's salary, . . . . .	10 00
Mrs. Fitch Hastings, Minn., for Bootan Ch., Koordish Mts., Persia, . . . . .	1 50	W. F. M. S., Lake Forest, Ill., for Miss Russell's salary, and to make L. m.'s of Mrs. Amzi Benedict and Mrs. W. J. Nichols, . . . . .	114 50
Mrs. Moore, for the same, . . . . .	50	W. F. M. S., Constantine, Mich., for sup. of Lulli in Mrs. Alexander's school for six months, . . . . .	25 00
Mr. Bonham, Red Wing, Minn., for Bootan Ch., . . . . .	1 00	W. F. M. S., Ionia, Mich., for sup. of Debki, Mynpurie, Ia., . . . . .	23 00
Ingersoll children, St. Paul, Minn., for Bootan Ch. (a mother's Sab. eve Miss. Soc. for her five children), . . . . .	7 00	Mrs. Anna H. Fish, Du Quoin, Ill., in part to make herself a L. m., . . . . .	8 00
Evening Meeting, Hastings, Minn., for Persia, . . . . .	25 25	W. F. M. S., West Branch, Cedar Co., Iowa, General Fund, . . . . .	2 25
W. F. M. S., Hyde Park, Ill., for Persia, to be used as Mrs. Rhea directs, . . . . .	50 00	W. F. M. S., Monmouth, Ill., for general work in China, and to make a L. m. of Mrs. A. C. Gregg, . . . . .	25 00
A Friend, Hyde Park, Ill., . . . . .	2 00	W. F. M. S., Evanston, Ill., for Miss Bacon's salary, . . . . .	60 00
W. F. M. S., Vinton, Iowa, for sup. Miss Jewett, and to make L. m.'s of Rev. L. H. and Mrs. Fellows, . . . . .	50 00	W. F. M. S., First Ch., Chi- cago, for Miss Morrison's salary, . . . . .	92 38
W. F. M. S., Austin, Texas, for sup. of a child for six months, to be found and named Mary Gilmore Bell, . . . . .	16 75	W. F. M. S., Jefferson Av. Ch., Detroit, Mich., by Mrs. James McMillan, to make herself a L. m., . . . . .	25 00
W. F. M. S., Austin, Texas, General Fund, . . . . .	45 00	From same Soc., per Mrs. H. E. Benson, \$20; and from Mrs. Luther Beecher, \$5; all for Mrs. Lucas's salary, . . . . .	25 00
W. F. M. S., Ashtabula, O., to make L. m. of Mrs. L. M. Crosby, . . . . .	25 00	Same Soc., per Mrs. A. S. Wil- liams, for Mr. Calderwood's orphanage in India, . . . . .	10 00
W. F. M. S., Bay City, Mich., for Oroomiah Female Sem., Persia, . . . . .	29 50	W. F. M. S., Cedar Rapids, Iowa, for Miss Pratt's salary, and to make a L. m. of Mrs. M. J. Land, . . . . .	60 00
W. F. M. S., Hyde Park, Ill., for Persia, to be used as Mrs. Rhea directs, . . . . .	50 00	W. F. M. S., Saginaw, Mich., fourth quarter's salary of Mrs. Coan, . . . . .	69 37
W. F. M. S., Rockford, Ill., from Mrs. Chauncy Brown, to make L. m. of Mrs. Mary D. A. Holmes, and to sup. a Bible reader (when found) in Mexico or India, . . . . .	25 00	Rev. M. L. P. Hill, Des Moines, Iowa, for topmost stone Boo- tan Ch., Koordish Mts., Pers- sia, . . . . .	10 00
W. F. M. S., Rock Island, Ill., for Sidon Sem., . . . . .	36 00	Pupils in Lenox Collegiate In- stitute, Hopkinton, Iowa, . . . . .	27 50
W. F. M. S., per Jewett Band, Cedar Rapids, Iowa, for pri- mary books for Miss Jewett's School, . . . . .	73 85	Mrs. Sarah J. Rhea, Lake Forest, Ill., to make a L. m. of Annie Dwight Rhea, . . . . .	30 00
Wing Lake Soc., at Franklin, Oak Co., Mich., for sup. of girl Soges, in Miss Dean's School, . . . . .	15 00		
W. F. M. S., Milford, Mich., for work in Mexico, . . . . .	15 00		
Total for October, . . . . .	\$801 60	Total for November, . . . . .	\$618 00

MRS. JESSE WHITEHEAD,  
Treasurer.

## Our Little Workers.



### *GIRLS' BOARDING-SCHOOL AT SHANGHAI.*

THE girls in the picture were the pupils of Rev. Mr. and Mrs. Farnham, at Shanghai, China, some years ago. Mr. Farnham writes of them :

“The girls are all Chinese, gathered in from heathen homes. The teacher, seen in the background on the left of the palmetto tree, has been dead several years, and, without a doubt, gone to the better land. Nearly in front, and farther to the left, is San Chung, who nobly submitted to the removal of the bandages from her feet, after they had been bound for more than ten years. The foot has resumed its natural shape and size to a remarkable degree. She can now walk and run as well as American girls, and no doubt would beat many of them at the game of croquet. She has for many years been a devoted and

earnest Christian. Not a few of the younger girls when they united with the church, spoke of San Chung's influence in bringing them to Jesus. She has gone among the neighbors as a Bible-reader, gathering the women and children into meetings and Sunday-school, and still continues this work as she can spare the time from her duties as matron and teacher in the school. Nearly every one of these girls have united with the church, and by their training in the school, are fast fitting for the work of Bible-women."

### **BESSIE'S BIRDS.**

BY M. J. H.

"Ye are of more value than many sparrows."

Looking through the parlor window, little Bessie loved to stay,  
 Watching noisy little sparrows flying busily all day.  
 This was in the pleasant summer while the fruits and flowers grew ;  
 (Birds don't like chill, wintry weather, any more than I or you.)  
 Knowing this, our friend, small Bessie, reasoned somewhat in this way :  
 " If I were a tiny sparrow, I should like some place to stay ;  
 For, when nights are cold and stormy, I am sure that I should freeze,  
 If I had no warmer bedroom than the branches of the trees.  
 And they'll starve, I'm very certain, for what can *they* find to eat,  
 When everything is frozen hard, and there's snow on all the street ?"  
 Before another week had gone, if you passed that way you'd see  
 Some nice cosy little boxes nailed up tightly to the tree.  
 And each morn the little maiden scattered seed and crumbs of bread ;  
 So, through all the dreary winter, *Bessie's birds were housed and fed.*  
 In the church she heard the preacher read the Saviour's precious words,  
 About how our Heavenly Father careth even for the birds,  
 And that not a single sparrow to the ground can ever fall  
 Without His loving notice, whose regard is over all.  
 Then, still using Christ's own language, he went further on to say,  
 " But of how much greater value are the human souls than they ?  
 And, if God cares for the sparrow, why should *He* not care for you ?"  
 Here, it seemed to little Bessie, that he looked straight at her pew.  
 This made Bessie think of children, scattered over all the earth,  
 Who have never heard the story of the blessed Saviour's birth,  
 And their souls are very precious, yet these all are starving too.  
 Then our Bessie prayed to Jesus, prayed to teach her what to do.  
 Though she cannot cross the ocean now to scatter Gospel food,  
 Yet I'm sure the Lord will show her many ways to do them good.



**MARIAM HABEEB OF BEIRUT, SYRIA,**

TO THE SABBATH-SCHOOL OF THE WALNUT STREET CHURCH,  
PHILADELPHIA.

Their honors, the revered sisters, may the Lord prolong their lives! After abundance of desire toward you, I begin. Miss Jackson has told me about your love for the children of the day-school in the Syrian Protestant Female Seminary, and that you have thought of them, and prepared pieces that I may teach the little ones how to sew. I thank you very much for this act of love. I am the teacher of this day-school, and I wish to tell you a few things about it.

I have, in all, forty-five children from the age of five to ten years. There are five little boys and the rest are girls. Some of the children come to school with clean faces and smooth hair, their clothes neatly arranged, their satchels on their shoulders and their books in them; but others come with faces unwashed, their hair uncombed, their clothes torn and soiled, their stockings over their shoes, and the latter untied or without strings. They also come without books because they have forgotten them. Some wear *kubkofs*, or wooden shoes, which make a great noise when they go up and down stairs. They take them off in the school-room. I try every day to teach them how to behave, but some are very naughty indeed. One of these naughty ones is Latify, only five years old. She is bright and can learn very quickly, but when she is naughty, and I am obliged to punish her, she is like a little tigress. She screams and struggles until she is quite exhausted, and so am I.

I teach the children stories from the Bible. There is one little girl about seven years old, called Philomena Smith (she is the daughter of Dr. Jessup's cook), who can repeat a long story after me almost without a mistake the first time she hears it. There is another one called Faredy Smaat, about six years old, who is very pretty, has beautiful blue eyes, and soft brown hair. She has a good mind, and learns quickly, but she is a little perpetual motion, never still a moment, and loves to play in school. We teach them singing. Every

week they learn a new hymn. They know forty Arabic hymns, two German ones, and two English ones. One of the last, and the one they love best of all is, "I have a Father in the Promised Land." I have taught them a German game, which they love to play very much indeed. I never play it with them if they have been naughty. We also play calisthenics. After dinner we teach them writing. The older ones sew, but we have not sewing for all. The past two weeks the little ones have been making lint for the hospital. They have ravelled three large table-covers. They all sit upon little low benches.

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### *THE BLIND MAN'S FUNERAL.*

It was a lovely evening in October. A little band wended their way along the foot-path on the side of a mountain, until they reached a level spot where a grave had been dug, and then proceeded to deposit in it the lifeless remains of an aged pilgrim. He was only a poor pauper, and yet the proudest monarch might gladly have put aside his diadem to lie down in his place, if only he had the same blessed hope. There was something exquisitely touching in the whole scene; the solemn twilight coming on as the dear old man was gently placed, in his white wrappings, upon the soft, fresh earth at the bottom of the grave, without being shut up in a coffin. There was no sound of hard clods falling upon the coffin-lid as loving hands tenderly sprinkled upon his body the dust to which it must now return. It was not a time of sorrow, but rejoicing, and the triumphal hymns of the early Christians seemed appropriate.

He came to the mission poor-house, nearly two years since, a poor blind beggar, turned off by his sons because they did not wish to support him. It was a sad story, and yet, as in many other cases, the Lord overruled the apparent evil for good. He heard of the love of Jesus, and believed that the message of pardon and salvation was for him. He was baptized and became a happy Christian, with all the simplicity of a little child. He spent much time in secret prayer, kneeling, according to the native custom, with his forehead upon the earthen floor

in his little room. Often his face would be quite covered with dust from this cause. It was very sweet to hear his broken petitions, intermingled with ejaculations of praise and parts of the Lord's prayer, which he had committed to memory. He was grateful, too, for any little kindness, and seldom had any complaint to make. Of late he has been longing to go home to heaven, and the Lord took him very gently. He fell asleep and awoke to look upon the face of Jesus.

M. R. J.

### *HISTORY OF THE MARIA GRIER BAND.*

We are sure that all bands will be interested in this account of the Maria Grier Band, kindly furnished by its President.

It is about four years, I think, since several little girls decided among themselves that they would meet once a week at each other's houses, and hold prayer-meetings. After a little while their numbers increased, and they changed the place of meeting to our Bible-class room. Ever since that spring afternoon these little meetings have been continued, have grown in interest week by week, and have been largely blest by the Friend of the little ones. At first they only prayed for themselves, then in connection with the prayer-meeting. They had sewing-meetings, and called themselves "The Little Stitch-aways." All the garments they made were given to the "Home for the Friendless," in New York, and in this way they became interested in those poor little ones, and prayed for them as well as for themselves.

Within the last year this little praying and working band, becoming interested in missionary work, were organized into "The Maria Grier Band," thus taking the name of one of the noblest workers in our Society. In the heat of summer and the cold of winter the children gather in their pleasant room, sing the hymns they love so much, read the beautiful Bible stories, and ask their Heavenly Father for just what they want, without any doubts or fears touching the answers to those prayers.

One by one the pennies are dropped into the missionary box, and the amount grows and grows, until the children cease talk-

ing of the fifty cents they have put in, and tell with joy that the pennies have grown into fifty dollars. They are now waiting impatiently to have a child assigned to them, for whose education they will not only pay, but in whom they will take a warmhearted interest, and for whom they will always pray.

Of the influence of these meetings on the hearts of the children it gives me joy to speak. Several have come to the Saviour, and their influence on the others is very perceptible. How I wish the children all over our land would engage in this same work. They would find how much pleasure and happiness comes with each little effort to do something for that Saviour who so tenderly loves the little ones.

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#### ***YOUNG WORKERS OF COPPER HILL.***

From the report of the Mission Band in the Sabbath-school at Copper Hill, N. J., we give the following interesting extract. Our young friends will find in it some excellent hints for conducting their meetings, raising money, &c.

“Our contributions will not be large, but we will lay them at Jesus’ feet and ask that, for His glory, they may be used. We hold our meetings monthly. They are opened with reading the Scriptures, singing, and prayer. After hearing the minutes of the last meeting, the treasurer’s report, &c., we have a map of some country in which we are interested drawn on the board. Its mission stations are marked out, the names of the missionaries in the field given, and then some general information in regard to the progress of the work, the manners and customs of the people, the productions and physical characteristics of the country. We sometimes have pictures of the people, vegetation, &c.

“We have collected \$32. Our children, at the suggestion of one of the gentlemen teachers, each planted a few hills of corn, the proceeds to be devoted to the cause. One little boy, seven years old, brought a peck, entirely the result of his own labor. Some have more, some less, but all are delighted with the plan, and will try it another year. The Lord has blessed us in our work, and we are very happy in our meetings.”





